

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## CONTENTS.

GENERAL NOTES.

PERSONALIA.

SENDAI CHRISTIAN ORPHANAGE.

LOUISE IMHOF.

FAREWELL TO MIYAZAKI.

GENEVIEVE DAVIS OLDS.

WINTER TOURING IN ECHIGO.

WILLIAM LEAVITT CURTIS.

REVIVAL AT TAKAHASHI.

SCHUYLER SAMPSON WHITE.

IN MEMORIAM: REV. WILLIAM WILLIS  
CURTIS.

KYOTO GLEANINGS.

ANNUAL MEETING.

CORA KEITH WARREN.

HYUGA HYPERING.

CYRUS ALONZO CLARK.

PAPERS AND MAGAZINES.

FRANK MUELLER.

IMPRESSIONS OF AN ENGLISH TEACHER.

EDWARD LEEDS CLARK.

memorate the new era. There were 623 competitive designs submitted for the prizes offered; 579 were considered, but only three or four will be finally adopted.

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Americans in Japan do not forget the brave soldiers and sailors, who gave their lives for their country; some of these—especially sailors—were buried in our port cemeteries. This year, as usual, Memorial Day was suitably observed at Kobe, Yokohama, etc.

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Japan missionaries will find *Japan and Japanese-American Relations*, edited by Prof. Geo. H. Blakeslee, 1912, N.Y., G. E. Stechert and Co., a profitable book. Drs. Berry and Rowland, and Mr. Warren appear among the contributors of the twenty-two chapters.

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Miss Imhof, Superintendent of the Sendai Orphanage, who tells us about her work, is a Methodist, and a worthy citizen of Sec'y Bryan's state. The Orphanage was established in 1906, as an outgrowth of Christian work in behalf of many sufferers from famine. It is inter-denominational in management and support.

\* \* \* \*

The Baptist Mission is unique in carrying on Christian work by use of a ship, similarly to the work of our Board in the South Seas for many years, except that the Baptist vessel does not have to make long trips, and is scarcely ever out of sight of land for very long. On the second instant at Setoda, on an island in the Inland Sea, one hour's run by motor

## General Notes.

On the 14th, the Rev. Naozo Yonezawa was installed as pastor of Kobe Church.

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A Union Bible Conference will be held at the Kwansei Gaku-in, Kobe, from the 23rd to the 27th.

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A missionary reports that one of his Japanese friends puts it this way: "My English is not very good, but please read it with your suppose."

\* \* \* \*

Japan will have a brand new set of postage stamps by August, except perhaps the five and ten *yen* ones, to com-



launch from Itosaki, their new ship, *Fuku-in Maru*, was dedicated. Capt. Luke W. Bickel has a very interesting gospel work on the islands of the Inland Sea.

\* \* \* \*

Rev. O. H. Gulick writing history! Miss Louise Gulick married!! Miss Louise Gulick was married, May 29, at Manoa Valley, Honolulu, at the home of her parents, Rev. John T. Gulick, Ph.D., and Mrs. Gulick, to Rev. Robert Burdette Whittaker, pastor at Ewa, Oahu, Dr. Doremus Scudder officiating. The event came off two months earlier than planned, owing to the decision of Rev. O. H. and Mrs. Gulick to depart for Boston, May 31, where Mr. Gulick will spend several months in examining the early archives of the American Board, in preparation for his projected history of Missions in Hawaii.

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An event of unusual importance, and of surprising significance has taken place at Tokyo, in the shape of a union of the Baptists and Presbyterians in two departments of higher education, viz., a "literary course carrying middle school graduates on in general cultural studies," and a theological course. The Baptists recently have been showing themselves the most practically liberal minded body of missionaries in Japan. Quite a number of them have gladdened the hearts of a great body of their fellow workers by joining in a common communion service of various denominational Christians, and at least one family of Baptists is said to have united with a Union Church. The above union educational work is between northern Baptists and northern Presbyterians.

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Rev. Kosuke Tomeoka, in one of his lectures at Arima, gave interesting facts about the present number of charitable institutions in Japan—more than double the number fifteen years ago. The figure stands now at 548, divided, in part, as follows:

For children (orphanages, schools, day nurseries) .....	150
For the aged .....	17
Dispensaries and hospitals .....	72
Reform schools.....	53
For soldiers' families .....	10
Institutions for assisting the poor and destitute .....	42
Employment bureaus .....	30
Lodging houses.....	13
Special charities, schools for the blind, for stutterers, for children's nurses, for poor children, for servants .....	45
Their religious affiliations are:	

Buddhist .....	132
Christian .....	79
Shintō.....	2
Unaffiliated .....	307

Mr. Tomeoka thinks about twenty of the last are Christian in spirit, and that the relatively large number of Christian institutions, when the shortness of the time involved is considered, is a triumph for Christianity.

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Out of 15,000 copies of *Morning Light* printed for June, some 2,500 were used for the old line of work, and 11,227 were sent directly to schools up to the 5th inst., when the monthly report was made. Before the month is over it is likely another thousand will go to schools. There were, on the 5th, 211 schools on the list, of which one has 270 copies, and another, 210, while (approximately of the rest) 23 have from 100 to 180, with an average of about 131; 82 have 50 to 90, with an average of about 61; 103 have from 2 to 45, with an average of about 25. The list includes 91 Middle, 29 Girls' High, 17 Commercial, 12 Normal, 9 Girls' Normal, 5 Agricultural, 4 High Commercial, 4 Factory schools, besides such as University, with law, medical, literary departments, High Normal (men's and women's), Technical (Kōgei and Kōgyō) and High Technical, High Art Industrial, Forestry (Nōrin), Trade (Sangyō), Industrial (Jitsugyō), Manual Training (Shukō), Manual Arts (Shugei) and Girls' Manual Arts, High Manual Arts, Sewing (Saiho), and High Sewing, High Domestic Science (Kasei), Girls' Arts (Gigei), Red Cross Nurses',



High Arts and Crafts (Bijutsu Kōgei), Mercantile Marine (Shōsen), and others.

\* \* \* \*

The *Shinshu* sect of Buddhists—two great divisions, East and West—holds religious sway over perhaps a tenth of Japan's population. Not many years ago the East branch was in bad repute, thru the gross sensuality of its chief abbot. The past six months have seen the West branch in disgrace from the financial extravagance of its chief abbot, who seems to have misappropriated the sect's funds, until it was humiliated by having to sell at auction, scores of its superb art treasures, in the effort to pay its debts. The young chief abbot "has been indulging in all kinds of luxury at this splendid villa at Rokko san, near Kobe, and has paid little, or no attention to the propagation of religion." Count Kozui Otani has scholarly interests, as evidenced by his large collection of Buddhist antiques from India and China, on exhibition, last fall, at Nirakusō, his villa, the Villa of Two Pleasures. To educated Buddhists we should suppose this collection would be of considerable interest. Perched on a mountain side, like a castle on the Rhine, Nirakusō is very conspicuous for miles around. A fine flower garden after European "carpet designs," occupies the terrace just below, and a magnificent view of landscape and seascape is to be had from all about the premises.

\* \* \* \*

Not so very many weeks since, the Tokyo police authorities summoned a number of Tokyo ladies—representatives of the Japanese "new woman"—and warned them as to their manner of conduct. The *Japan Times*, an able Japanese paper, printed in English, in a lengthy editorial, took the police severely to task for this proceeding. The "new woman" is thus seen to be raising something of a commotion in the metropolis. Miss Daughaday asks:

"Is she a social menace? She has evoked the severe strictures of the Minister of Education, been the cause of the sup-

pression of several woman's magazines, and is feared as a possible militant suffragette. The real cause of her evolution, it seems to me, is the existence of the Japanese *new man*. How could tremendous pressure be brought upon him to advance and she remain unmoved by the mighty movement around her? Besides, the new man has become dissatisfied with the unthinking woman of the past, charming as she was in many respects. The case of Helen Keller proves what science can do for an imprisoned soul; so is not the true "new woman," in her liberation of mind, the product of Christianity and education? Perhaps she is not a new woman after all, but a survival of the best type of the very old woman."

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### Personalia.

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Mr. Paul Rowland plans to spend his summer at Mt. Washington, Mass., preaching.

Horatio Whitman Newell and Wentworth Myers expect to go to the United States (for study), in company with Prof. Frank Cary.

Mrs. Frances Hooper Davis sailed from Kobe on the 10th inst., by the *Eiko Maru*, for Tientsin, to visit the Chandlers, with whom she will spend the summer.

Prof. Frank Cary, of Osaka, after completing his two years' contract with the Middle Schools, in which he has taught, goes to America *via* Siberia, leaving Japan towards the end of July.

It is expected that Mrs. Mary Greene Griffin will leave Japan in August, to take her children to America for education, making her home with her brother, Prof. Evarts Boutell Greene, at Champaign, Ill.

Miss Elizabeth Grosvenor Greene, after an extended visit of a year, or more, in Japan, with her father and sisters at Tokyo, returned to America by the *Empress of Japan*, leaving Yokohama, May 21.



The recent deaths of Prof. Martin R. Andrews, of Marietta, O., and of Mrs. Donaldson, father of Mrs. Amanda Walker Donaldson, and mother of Prof. Joseph Everett Donaldson, respectively, of Chino, Calif., have come to our knowledge.

Rev. Stephen Knowlton, a retired Congregational minister, and brother-in-law of Miss Abbie Wallace Kent—his illness was mentioned in our February issue—died not long after the date reported in that item, at his home in West Medway, Mass.

Not long ago Rev. Alexander Durham Hail, D.D., and Mrs. Hail, of Osaka, celebrated their thirty fifth year in Japan; they have had a long and fruitful career as missionaries of the Cumberland Presbyterian Church, which is now an integral part of the straight Presbyterian Church.

Rev. John L. Acheson, of Portland, Oregon, a United Presbyterian pastor, visited Kobe in mid-May, after a trip to the Philippines, China, and Korea. He was welcome not merely for his own sake, but also because he brought a card of introduction from Rev. John Thomas Gulick, Ph.D.

Mr. Herbert Spencer Wheeler, who had been absent several months in America and England, returned *via* Siberia, to Kobe, May 11. Mr. and Mrs. Wheeler, and their boys, were present at our Mission entertainment May 31, and at the Sunday services of our Annual Meeting at Arima, June 1.

Miss Ruth Agnes Ragan, of Denver, Colo., but since Feb., 1912, Y.W.C.A. Secretary at Tokyo, is a Congregationalist, and was present at our Annual Meeting this year, as well as last. She graduated from Colorado College in 1906, and we believe she was a classmate of Miss Mabel Jencks.

Miss Edith G. Putnam and Miss Ruth Putnam, of Washington, D.C., sisters of the well known librarian of the Congressional Library, Herbert Putnam, and of the New York publishers, attended

our Annual Meeting, walking up from Namaze for exhilaration from the scenery and exercise. These ladies are Unitarians.

The late Rev. Wm. Willis Curtis was a man whom it was easy to love. One important phase of his work in Japan was his relation to Church music. He was the master-spirit in production of the first hymn book used in our churches; the very popular tune of Burns, as well as others embodied in the present *sambika*, was introduced by him. In the late seventies, and early eighties, he gave great impetus and stimulus to Japanese church music.

Miss Elizabeth Wilson Pettee gives interesting addresses on Japan in home churches, and adds to the profit of her remarks by exhibition of Japanese articles. Not long since she talked to a Universalist audience at Bethany Church, So. Framingham, Mass., about that denomination's Blackmer Home, at Tokyo, in connection with which Miss Catherine M. Osborn has a kindergarten in the interest of poor homes, from which she has eighty children.

It seems that Miss Mary Anna Holbrook, M.D., member of our Mission at Okayama, Tottori, and Kobe (College) from Oct. 23, 1889 till Apr 10, 1910, was in the habit, during the last year of her life in Japan, and up to her arrival in San Francisco, of daily composing a prayer. The collection of prayer-sheets was recently given by her sister-in-law, Mrs. Holbrook, of East Haven, Conn., to Miss Kent, and a copy is to be forwarded to Kobe College.

Miss Susan Barbara Tallmon, M.D., of Morgan Hill, Calif., but since 1905, a member of our North China Mission, at Lintsingchow, Shantung, arrived at Kobe on the 10th, by the *Santo Maru*, and sailed from Yokohama, by the *Empress of India*, yesterday, after visits at Kobe and Kyoto; at the latter she naturally stopt with Miss Denton, since both are representatives of the W.B.M.P. Miss Tallmon is a graduate of Grinnell, 1898, and of Northwestern University



Medical College, Chicago, in 1902. She has a sister, also at Lintsingchow.

It is expected that Rev. Edward Scribner Cobb and Mrs. Cobb will sail from San Francisco, Aug. 23, by the *Shinyo Maru*, and that with them will come Rev. Jerome C. Holmes, Miss Jennie Hazel Edwards, and Miss Nettie L. Rupert. Miss Edwards, of Madison, Me., graduated from Bates, in 1910, where she was assistant in history for two years; since 1910 she has taught at Townsend, Mass., high school, and is now teaching at Lebanon, N.H. Altho she is now a Free Baptist, she plans to reach Japan as a tied Congregationalist.

The *Friend* for May, had a cover picture with the legend: "A Famous Missionary Trio," comprising Rev. Oramel Hinckley Gulick, Sup't-Emeritus of the Hawaiian Board, and from Mch. 3, 1871 to July 16, 1892 a member of our Mission; Rev. John Thomas Gulick, Ph.D.; a member of our North China Mission, for some years in the sixties and early seventies, and of our Mission from Oct. 7, 1875 till Mch 29, 1899; Rev. Wm. H. Gulick, a missionary to Spain for forty years. The photograph was taken on occasion of the latter's departure, after an extended visit of six months, to his brothers. He left Honolulu Apl 29.

On May 16, Dr. Greene was the happy recipient of a decoration from the Japanese Government—the Insignia of the Order of the Rising Sun, Third Order of Merit. The vernacular press, says the *Japan Mail*, unanimously declare that Dr. Greene fully deserves the honor bestowed on him by His Majesty, and refers to the meritorious services rendered by him to the Empire, in a grateful strain. Among others the *Kokumin* attributes the intimate friendship in existence between Japan and America, in no small measure, to the Doctor, and emphasizes the meritorious service he rendered Japan at the time of treaty revision, as well as during the Chino-Japanese and the Russo-Japanese Wars."

Our Mission family again is called

upon to rejoice in the establishment of a new home, on the part of one of its children. On June 11, at four o'clock, at Matsuyama, Miss Florence Cozad Newell and Mr. Kenneth Stanley Beam, of Moundsville, W. Va., were united in marriage, by Dr. H. B. Newell, assisted by Dr. J. H. Pettee, and U.S. Consul Geo. N. West. The Mission was represented by Miss Rosamond Cozad Bates and Mr. Frank Cary, who acted as brides-maid and best-man, and by Dr. and Mrs. Pettee, and Miss Cozad. Mr. and Mrs. Hereford and family, from Hiroshima, were present, the two little Herefords serving as flower bearers. Mr. and Mrs. Beam will be in Iwakuni till July twentieth, in the beautiful little house so generously furnished by Baron Kikukawa, for the English teacher of the Iwakuni high school, but, in the summer, will join in the migration to Karuizawa.

Mr. Arthur Thompson Hill's death, Apl 21, at Medford, Mass., his parental home, is reported by Miss Abbie Wallace Kent. He was a member of our Mission, at Kobe, from Oct. 19, 1890 to Sept 1, 1896 and mission treasurer from 1891 to 1896. The *Springfield Republican* had this notice: "Word has been received of the death of Arthur T. Hill, who, until his resignation last fall, was an active worker for Mount Holyoke college, as superintendent of buildings and grounds. Mr. Hill had been in poor health for some time, and for several weeks was in a hospital in Boston. A period of slight improvement followed, when he was able to return to his home in Medfield. Nearly two weeks ago, however, he began to fail rapidly, and the end came last Monday morning. Mr. Hill filled the position of superintendent for fifteen years, and gave up only when his declining state of health demanded resignation. Not only did he have charge of the care and repair of the grounds, that have grown constantly, but also had much to do with the practical supervision of buildings put up during his term of service."



Rev. Henry Loomis and Mrs. Loomis were welcome callers at Kobe, while their steamer was in port, on the 8th. They were bound for Peking, *via* Shanghai, to visit President Yuan Shikai's private secretary. This man was a naval officer in the Chino-Japanese War, and was quartered in Osaka. An exchange of prisoners was expected, and the officer would lose his head on reaching China. Mr. Loomis befriended him, and secured his freedom. He lived in Mr. Loomis' family for some time, became an earnest Christian, went into Christian work in Formosa, but later losing his wife and two daughters in rapid succession, he felt God could not be good, to allow such a blow, and lost his faith. He ceased writing to Mr. Loomis for some years, but recently he wrote, saying he could not bear to grieve his "father and mother" (*i.e.*, the Loomises) by telling them of his loss of faith, and so he had been silent. Mr. and Mrs. Loomis have gone to Peking on his invitation, to visit him. He was a captain in 1894, but is now an admiral—Admiral Tsai, or Choi, as he was called at the time Mr. Loomis saved his life,—different readings, we are told, of the character for his name.

### The Sendai Christian Orphanage.

One hundred and eighty-six boys and girls were receiving help from this institution at the end of March. Of this number two boys entered in December, one of whom probably never knew his father, while his mother was a drunkard's daughter, too poor to support her boy of eleven, and morally unfit to train him aright. Four times he ran away from the Orphanage, stole money and trinkets from other children, then, of course, lied to cover up his sins. We all felt he was exerting an evil influence upon the other boys in his cottage, and yet we could not bear the thought of sending him back to his mother; for then he would surely

wind up in prison. Before he came to the Orphanage, he had stolen money, and a policeman had been summoned, to whom the mother said: "Put him in prison! Put him in prison!!" The business manager, out of the kindness of his heart, solved the problem by taking him into his own home. When not in school, nor at play, from December, he was kept in our office, under constant supervision until the close of the winter term. He is improving all the time, is happy and contented to remain, and I believe he is a jewel won for the Master's crown.

The other little fellow, about six years of age, was deserted by his heartless mother, and was left all alone, with his little brother of three, without food, in a cold, bare room. The baby was taken to the Buddhist orphanage, and the older child, coughing and infested with vermin externally and internally, was brought to us. The tender care of the physician, and nurse, in our hospital, soon brought much relief to the frail little body. He is so happy to be in a comfortable room, and to have enough to eat, with loving friends to care for him, that he wants to stay with us always. One day he expressed a desire for a doll, and when, later, an old Japanese dolly came into his possession, the joy of his little heart seemed complete. By day and by night, it was his companion, until, alas, somehow it got broken, and then our dear Toku Chan was in sorrow. He really seemed lonely, until a visitor, one day, heard his story, and sent him another doll—this time a foreign one.

Many more pathetic cases might be cited, but let these two which have come under my own observation, suffice to prove the desperate need of helping these little ones, for whom the Master gave his life, and of whom he said: "Of such is the kingdom of heaven." Shall we not be collaborators with him in seeking to rescue them and bring them to a saving knowledge of him? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." *Precious* promise! Shall it be yours and mine?



March twenty fourth, a class of seventeen boys and twelve girls graduated from the Orphanage school, which is supplied with teachers from the Normal School nearby. Some of these children have returned to their relatives, and, for most of the others, we succeeded in finding suitable employment. The children were consulted as to the kind of work they preferred, and, so far as possible, we gratified their inclinations. Two boys wished to become photographers, one, a tailor, one, a shoemaker, another, a merchant, one, a preacher, one, a carver of fossil wood. For girls with no more education, there is very little choice outside of housework. Nevertheless our little people have high ideals. One evening, after prayers, I asked the girls what kind of work they would like to engage in, after growing up. Several wished to become teachers, others, principals of schools, some, mothers, one, a cottage "house-mother," and one a *seiyō no inchō* (foreign superintendent of an orphanage).

Three deaths occurred during the year, thirty-one children returned to their relatives, and eleven new ones were admitted. Our children are happy, and I believe it is always with regret that they part from this home. We give them the best our funds permit, but most of all we long to bring them to the feet of Jesus, and have them grow up good, useful men and women, a blessing to their country. To this end all the older children gather in the chapel every morning, for worship. They have memorized many hymns and psalms. In the evening each "house-mother" has prayers with her own group of children. The weekly cottage prayer-meetings, in which the children are very prompt to take part, are very helpful. On Sabbath morning comes Sunday-school at eight o'clock, after which the older children go to church. In the evening, instead of going to church again, there are two large Bible classes, conducted by Mr. Momase and myself. On Monday morning we have a meeting with the "house-mothers," the object of which is a closer walk with God—a better prepa-

ration for the work entrusted to us. It is a *precious* work! We thank God for the privilege of having a share in it.

(Miss) LOUISE IMHOFF.

### Farewell to Miyazaki.

How swiftly the years roll by, and yet what a variety of experiences! What changes may take place in a decade! Ten years ago, next October, with Mr. Clark as our guide, we took our first journey through the Inland Sea, had our first experiences in a Japanese country hotel, and were initiated into the peculiar delights of a ten hour *basha* ride. Even the Inland Sea, with all its charms, cannot efface the memory of the discomforts of the little local steamer, that almost sleepless night in a noisy hotel, and the long, wearisome, *basha* ride, though the joys of the everchanging scenery, through wooded hills, and beside the beautiful blue sea, are fresh in memory.

What a contrast now! The comfortable steamers, with connections by auto-bus, carrying you four fifths of the way in two and a half hours, or the railroad journey of twenty-four hours, after a similar spin in the auto, in the other direction. And the town itself—ten years ago a country town, now it has the aspects of a city, with its many foreign style buildings, two fine parks, electric lights, and promise of two lines of railroad, one to be completed in the fall, and the other, two years hence.

The early years in an isolated field, are lonely years. A limited knowledge of the language prevents taking an active part in missionary work (and also, fortunately, keeps one from making many mistakes) while one's friends are very few.

Ten years ago Miyazaki had no institutional work, and now she has a kindergarten, and the home for school girls—both with fine buildings, carrying on a work which is a joy to our hearts. Since the kindergarten was opened, four years



ago, my work has been largely in connection with that institution. Before that, my calling acquaintances, outside of Christian circles, were few. Now some of the most influential citizens of the town are our friends, and we are welcomed wherever we go. The kindergarten has done much to overcome prejudice to Christianity, and has proved an open sesame to the homes and hearts of the best people. The mothers of the children have come to feel that character is important, and look to us to give their children the right start. Our mothers' meetings hold the interest of many of the women, who call it the most popular of all the women's organizations in Miyazaki. Several of the mothers, who at first were quite indifferent, are attending a Bible class, that our Bible woman conducts once a week. Among the twelve graduates of this year's kindergarten class, are the governor's daughter, the children of three leading lawyers, children of government officials, and of merchants high up in the business world. The governor, who is a nominal Christian, gave a short congratulatory speech, at the last graduating exercises, and showed great interest in all the program of songs, games, and marches.

Two days after the graduation, was held our first alumni meeting. In the four years, thirty-eight children have graduated, but a number of these have moved away, so that there were but about thirty present. Many of these children often come to the kindergarten to play. The kindergarten teachers keep in touch with others, through the Sunday-school, where our teachers are doing good work. The kindergarten has an important future before it. Being the only Christian kindergarten in all the province, it must set the standard for the Christian education of the child. The fine new building, so complete in all its appointments, has added greatly to its influence, and to its standing in the community.

Leave takings pull hard on one's heart strings, and it has not been easy to bid farewell to the kindergarten, the dear children, the teachers, and the mothers,

many of whom are our warm personal friends, the church people, the school girls, and all the many other faithful friends, both inside and outside, of our compound. We have realized, as never before, how the Japanese will spare no pains nor expense, to give one a royal good-bye. My last ten days in Miyazaki, were filled with *sobetsu-kwai* (farewell meetings), farewell suppers, and good-bye calls, while presents galore were received. Two meetings will be especially long remembered, one, the farewell given us by the school girls of the "Home," and the other, the farewell with the kindergarten mothers. The latter had been invited for a farewell party on our lawn, but they added to the good cheer by arranging for a farewell luncheon in the kindergarten, at noon of the same day. There were about twenty-five women present—such an interesting group of women! Education, wealth, social position, they were all there! And the words of appreciation, sympathy, and evident sorrow at parting, together with the beautiful present, as a more substantial token of their esteem, will not soon be forgotten.

How the Japanese do love to speed you on your way, and how royally they do it! Even before breakfast, on that last day, they began to gather—teachers, officials, fathers, and mothers of the kindergarten children, many of the church people, the school girls, servants, and the dear kindergarten children. As the *basha* left our little lane, a crowd of the kindergarten children, with one of the teachers, bowed, smiling *sayonaras*, while two miles out on the country road, were the older children, one little boy carrying a heavy bag of oranges, as a farewell present.

The interests and work of Miyazaki station are numerous and varied, but I have touched chiefly upon the work which has been peculiarly mine. Two weeks later, on Mr. Olds' departure, again many other friends helped us to realize that we have made a little place in the hearts and interests of the community. We shall follow the future work of the station with deep interest, and prayer for the con-



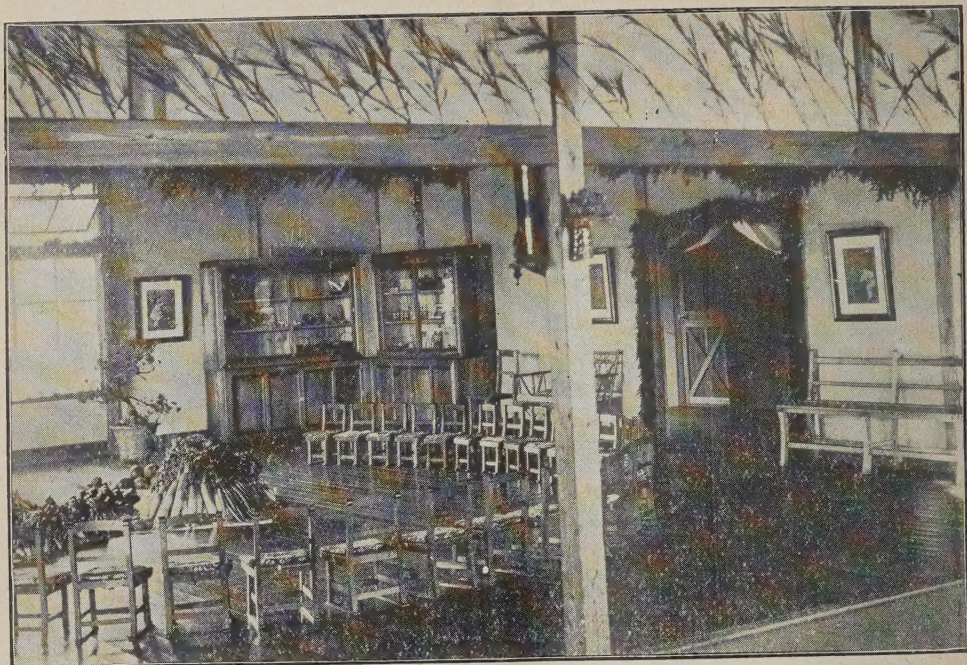


MIYAZAKI KYŌAI KINDERGARTEN.



GROUP OF MOTHERS AT FAREWELL MEETING.





CIRCLE ROOM AFTER THANKSGIVING.



FIRST ALUMNI MEETING.



tinued and added success of Mr. and Mrs. Clark, and of those who may come to take up the work which we are leaving.

(MRS.) GENEVIEVE DAVIS OLDS.

## Winter Touring in Echigo.

### 4. IN NORTH UWONUMA (*Concluded*).

The next day, after morning devotions with this large and interesting Sakurai family, with its representatives of four generations, we went to the home of Mrs. Sakurai's parents, Mr. and Mrs. Watanabe, who, with their eldest daughter and her husband, gave us a cordial welcome.

The younger Watanabes with their son, now a student in the Normal School, were the second family in Sanashi to receive baptism, and from the first have been most faithful and earnest Christian workers.

Here we had a very helpful prayer meeting, and, at noon, were served a bountiful repast that included the usual New Year dishes, *zoni*, *mochi*, etc. Then we tied on our straw-shoes, and, accompanied by the younger Mr. Watanabe, started for a visit to his father's home, at Tagawairi, a village about eight miles from Sanashi, that we had never yet visited.

Mr. Sakurai, the school-master, went with us as far as Koide, where we stopped at a photographers long enough to have a picture of our group, taken just as we were, in our heavy coats and straw foot-gear, "A winter-touring evangelistic band!"

The last few miles of the walk to Tagawairi I found very tiresome. It was necessary that each one following that trail, should step exactly in the footprints of those who had gone before. They were too near together to make easy walking for me, while a stride that would connect with alternate footprints was even more difficult. I was continually stepping between, or a little to one side, which meant floundering in the soft snow that covered that whole region to an

average depth of six feet. On such a path there was naturally great difficulty in passing those going in the opposite direction. It meant either waiting at convenient passing-places, or else one party must plunge into the deep snow, and give to the other, the right of way. The good nature with which this was often done, was good to see, and better still was the unfailing politeness that always rewarded such action, with apologies for the inconvenience, or thanks for the favor. At Tagawairi we were entertained by the Moriyama family, consisting of Mr. Watanabe's parents, and an older brother, with his wife and children. In Japan own brothers often have different surnames. Mr. Watanabe is a *yoshi*, an adopted son and husband, having taken his wife's name, upon marrying into a family, where there were no sons. In that family he found not only a new surname, but in the truest sense a new Christian name, and now he is anxious that those of his father's household may learn to know Christ, and be called by "the new name."

That evening, in the large, old-fashioned farm-house, was one long to be remembered, for the warm-hearted hospitality of the home, and for the meeting around the fire-place, when several teachers from the village school, joined the family circle. There were Buddhists of three different sects, and a Shintoist present, but all seemed open minded to the truth, listening attentively to the Bible exposition, and joining with us in the singing of many Christian hymns. At midnight, this little "three religions conference" broke up, and from a big kettle that hung over the fire, the housewife dished out, and handed around steaming bowls of rice, cooked in *amazake* (sweet sake, or unfermented wine), with the final cup of tea.

As a mark of special honor, the quilts for my bed were spread in front of the *tokonoma*, and beside the *Butsudan* (family shrine). Over my head hung written prayers to various Buddhist and Shintō deities, together with *o fuda*, or tablets received as rewards of merit for



visits paid to Ise, Kompira, and other sacred places, and *o mamori*, or charms, to ward off evil spirits. But with the assurance of a higher and better protection than these symbols afforded, I slept in peace, after a prayer that the manifest religious zeal of this family might, under the Spirit's guidance, lead them into the better Way.

After breakfast, the next morning, our host spent fully half an hour at his devotions, intoning prayers before the *Butsudan*, in front of a large photograph of a son that had recently died, and before the *Kami-dana* or God-shelf, in the kitchen, and at the front door. Having completed what was evidently a daily custom, he and the elder son sat down with us for our Christian devotions. Following closely the Bible reading and explanations, commenting frequently, with approval of the new teachings, joining in the hymn, and listening to an earnest prayer from the lips of his younger son, the old man must have realized something of the contrast between the cold formalism of Buddhist prayers, with their monotonous repetition of meaningless phrases, and the simple beauty and impressiveness of Christian worship.

To write fully of all the interesting experiences of these winter tours would prolong this series of articles throughout the year, and it is time to call a halt. We returned from this last tour, fully convinced of the feasibility and desirability of winter touring, even in the deep snow regions. We were also impressed anew with the fact that "a great door and effectual is opened unto us" in this village evangelistic work in Echigo.

WILLIAM L. CURTIS.

### The Revival at Takahashi.

The Chugoku Bukwai held its Annual Spring Meeting, an exceptionally helpful one, at Tsuyama the middle of May. The pastor of the Takahashi Church stirred the hearts of all present by an account of the work which had been go-

ing on in his church. Having been asked to write of it, we will endeavor to keep as near to the original description as the change to another language will allow. The revival started during the week of prayer. One of the church members, who had never recited a poem, had a dream, in which his deceased mother appeared, assuring him that he should have a revelation from God in a poem. The wife of a Middle School teacher was led to become a Christian thru the influence of her children, who attended Sunday-school. About two months later, there was a sudden outbreak of spiritual fervor at Ukan, a village seven or eight miles from Takahashi. Work began there when Torasaburo Koki was pastor of the church. A brother-in-law of Ryosen Tsunajima, the famous poet, is the leading Christian. At a prayer meeting, following the preaching service, the poet's sister was greatly affected, and broke down weeping. The contagion spread to the others present, about ten in number. A non-Christian, who was present, a teacher of mathematics, hitherto a strong opponent of Christianity, was so greatly affected that he besought their prayers that he might become a Christian. From this time daily meetings were held, and a week later there was an attendance of seventy. The teacher above mentioned, recited his experience, which greatly stirred all who heard him. Following this, there was baptism of eleven persons.

The influence of these meetings was powerfully felt in the mother church. At a commemorative meeting held for Sohei Akagi, a former pillar of the church, one hundred and seventy were present, and the spirit of this devout Christian seemed present with them. The teacher, who had been converted at Ukan, was present, and all were deeply affected by the recital of his experience. Among them, a middle school student unexpectedly expressed a determination to become a Christian.

Preparatory to the spring communion service, daily prayer meetings were held, as usual. The first two evenings were







REV. WILLIAM WILLIS CURTIS.  
(PHOTOGRAPH TAKEN NOVEMBER, 1912.)



given entirely to prayer. The prayer of one man, in particular, moved the assemblage, young and old, men and women, weeping. The meetings were continued into the night, in many instances the same person praying two or three times. The third night, weeping and rejoicing, several expressed their desire to be baptized. Their number was added to, during the week, so that when Sunday came, there were fourteen baptisms, among them one young man, who had been a profligate. This work of grace occurred thru the regular channels of church life, another instance of the fulfilment of the promise, "Not by might, nor by power, but by my Spirit."

S. S. WHITE.

### In Memoriam.

Rev. William Willis Curtis was born at Waukesha, Wisconsin, June 29, 1845. His parents, Rev. Otis Freeman Curtis and Marilla Wright Curtis, were pioneer missionaries in the Middle West. In 1864 he enlisted in the Fortieth Regiment of Wisconsin Volunteers, and served for three months, near the close of the war. He was graduated from Beloit College in 1870, and from Chicago Theological Seminary in 1873. His summer vacations were spent in missionary work among the Seneca Indians, on the reservation, in Cattaraugus Co., N.Y. In 1874 he organized the Congregational Church at Calumet, Michigan, serving as pastor there and at the neighboring town of Hancock, Mich., until 1877, when he resigned to accept appointment as a missionary to Japan, under the American Board.

August 31, 1877 he married Delia Eliza Harris, of Evansville, Wis., and, November 23, with several other new recruits for the Japan Mission, they arrived at Kobe, and were stationed at Osaka. After only three years of missionary service, Mrs. Curtis died, Oct. 13, 1880, and was buried in Ono Cemetery, Kobe.

Several years later Mr. Curtis returned to America, and, February 25, 1885, married Lydia V. Cone, of Painesville, Ohio. They came to Japan in 1886, and helped open the new station at Sendai. After nine years in Sendai, they began the work in Sapporo, in the summer of 1895, but the next year were obliged to return to America, and later resigned from the Mission on account of the severe illness of Mrs. Curtis. After spending a few years in California they settled at Oberlin, Ohio, where they have since resided.

On giving up the foreign missionary service, Mr. Curtis became field missionary of the Industrial Missionary Association, of Alabama, and it was while traveling in the interests of this work, that he received his promotion to higher service. On April 11, 1913, a few hours after leaving home, in apparent health, he died suddenly from heart trouble, on a train at Ashtabula, Ohio. At the funeral service, in Oberlin, President King paid a warm tribute to his life-work and character. The Oberlin Japanese students attended the funeral in a body, to show their appreciation of the years of service he had given to Japan, and their gratitude for the warm personal interest he had always taken in the welfare of Japanese students in America. The local G.A.R. also attended the funeral.

Mr. Curtis leaves four children,—Edith, the eldest, who joined the Japan Mission, in January, 1912; Otis, a graduate student at Cornell University; Ruth and Howard, students at Oberlin, living with their mother at 163 No. Main street.

There are also two surviving brothers, Rev. Asher Wright Curtis, father of Rev. William L. Curtis of Niigata; and Charles B. Curtis, President of the Industrial Missionary Association; and one sister Mrs. D. M. Olds, mother of Rev. C. Burnell Olds of Niigata.

There is a large circle of friends and relatives in America, his missionary associates, and many Japanese and Ainu people who will mourn his loss. "All



who knew him loved him." "We rejoice that we had the privilege of knowing such a rare character." His natural enthusiasm in all that related to the uplift of his country, and all humanity, the warmth of his fellowship, and, above all, the Christ-like spirit which he always evidenced." "It is hard to realize that his cheery; beautiful life no longer brightens this world." But the world has been made brighter and better for the life that he lived, as the above extracts from letters show, and the words of another, "I know that my life has been made richer and better from contact with his," will find an echo in the hearts of many friends in America and in Japan.

W. L. C.

### Kyoto Gleanings.

Dr. Gulick returned to his work in the Dōshisha University in April, much to the gratification of the students and his many friends, both Japanese and foreign.

Several distinguished people have visited Kyoto lately, among them being Prof. Peabody, of Harvard, who gave a series of lectures, both in the Imperial and Dōshisha universities. Dr. and Mrs. Abbott, of Bombay, American Board missionaries, *en route* to America, *via* Siberia, have been guests at the home of Dr. and Mrs. Cary. Mme. Yajima, of Tokyo, paid a brief visit to Kyoto recently, and gave two or three addresses in behalf of the W.C.T.U. As a result, many new members were added to that organization. One of the most solemn and impressive sermons delivered in the Dōshisha chapel, this past year, was given by Dr. Mott recently. It produced a profound impression upon the students, who had the privilege of hearing it. Two interesting classes of girls from one of the government schools, are coming to one of the Bible women to learn English, and so, of course, learn something of Christianity. Quietly and in faith, one and another is sowing the good seed, which, in time, will yield a harvest.

One of the most interesting prayer-meetings held lately, occurred at the home, and under the leadership of Mr. Grover. The subject of the evening was, "Sincerity in Life and Conduct." Many took part, and the remarks were helpful and interesting. The thought was emphasized, that there is great danger in losing real sincerity, and adhering to a mere form of words.

A recent visit to Mrs. Learned's Kindergarten was a delight and inspiration. The happy children were a pretty picture in the simple, but tastefully furnished rooms. A large picture of our loving Savior, as the Good Shepherd, with a little lamb in His arms, occupies the most prominent space in the front wall, and is loved by both teachers and children. Another picture, Raphael's masterpiece, the Sistine Madonna, occupies a prominent place on a side wall.

Nineteen old ladies studying the Bible under the wise leadership of Mrs. Cary, and connected with Rev. T. Makino's church, recently had a welcome meeting for Miss Yagi, who has been ill, in the hospital, but has recovered, and is happy to take up her old work again, as a Bible-woman.

Several accessions to Kyoto Church—as well as Rakuyō Church, lately, are the result of special evangelistic meetings. Some visits made with Miss Yagi recently, brought to light very sad and destitute cases of poverty and blindness, which were temporarily relieved.

The annual regatta of the Dōshisha was held on Lake Biwa on May 9, and much interest was shown by the spectators, who sat in the booths and waved flags for the victorious crews, and listened to the band in the intervals between the races.

The aspect of many of the old streets of Kyoto, is fast being changed, as old houses have been removed, streets widened, and electric-car-lines established. Karasumaru Dōri has been completely metamorphosed as far out as Imadegawa, and a fine, new line of cars will soon be running almost to the Dōshisha. The Im-



perial Palace grounds are being changed somewhat, the driveways widened, and the fences, outlining the walks, removed, in preparation for the coronation ceremonies in 1914.

Miss Suthon, of the Episcopal Bible School, has left Kyoto, on furlough, for America, *via* Siberia. Her place will be filled, during her absence, by Miss Laning, of Osaka.

Prof. and Mrs. Kurtz, of the University of California, have been sojourning in Kyoto for a brief time. Miss Burns, who is touring the world with a party, in a private yacht, and who is one of the survivors of the Titanic disaster, gave a very vivid account of that awful catastrophe, to some friends in Kyoto, recently. She paid a very high tribute to the excellent discipline shown in the Titanic, and to the brave officers, all of whom, with the exception of four, went down with the ill-fated boat. Mr. Pedley preached a most helpful sermon on the text: "For to me to live is Christ" at the Union Church May 25.

### Annual Meeting.

"Ye crags and peaks, I'm with you once again," rejoiced my companion as we walked to the chapel. And again our eyes followed the rugged green slopes to the pointed peaks that tower above on every side. A few minutes later, as we crossed the narrow bridge, the "roaring, rushing river" added its message of the eternal, unceasing Love. Arima the beautiful was never lovelier than this year.

The 41st Annual Meeting of the Japan Mission of the American Board was held in Arima, May 28 to June 3. Nearly all members of the Mission now in Japan, were present, and very few are on furlough. This made a gratifyingly full meeting, though we greatly missed the counsel and fellowship of those who were absent.

The Mission has long been united in a church organization—most of the

members retaining membership in loved churches in America, but becoming Associate Members of the Mission Church. At the annual meeting of this church, on Friday evening, a memorial service was held for two former members of the Mission, Rev. W. W. Curtis, and Mr. A. T. Hill. The beautiful, spiritual character of Mr. Curtis, and the helpful, brotherly kindness of Mr. Hill were vividly portrayed by incidents recalled by the older members of the Mission, who had known them. The daily devotional services, and also Dr. Gulick's sermon on Sunday, called us to see a new opportunity, and new responsibility in the changing conditions of this new Era of Taisho. Only in Christ can the blessing be found, and only through Him can the Great Righteousness be realized. Sunday afternoon, at the meeting of the C. E. Society, Mrs. Cary's talk with the children, on who can be soldiers of Christ, and how to be good soldiers, held the interest of the older congregation as well, and the lesson will go out into the year to help us all. Saturday evening was given to the entertainment, and an unusually jolly time it proved, with original poems and songs, and no less original and varied instrumental music.

Mr. K. Tomeoka, of the "Home School" for street boys, one who has long been known as a leading specialist in this line, gave us an interesting sketch of Japan's philanthropies. Rev. T. Makino also sat with us for half a day, bringing the greetings of the *Kumi-ai* Church and speaking of the work they and we are doing together in Japan, and their work for the Koreans. He rejoices in the fact that the "fraternal feeling of coöperation is growing closer and closer," and expressed the wish for an increased missionary force.

At the close of the meeting more than one expressed the feeling that the week had been to an unusual degree, full of the consideration of fundamental principles. Some of these it would be more fitting for us to act on, than to speak of



here, but we hope the coming years will be more fruitful, because of the candid facing of certain conditions that have been far from perfect in the past. For the Kobe Woman's Evangelistic School a special committee was appointed to confer with the Advisory Committee, with a view to increasing the efficiency of its graduates in all the *Kumi-ai* and Mission work. The Matsuyama Girls' School was recognised as holding so important a position that its present wide influence should be strengthened and extended, and the request was made for a grant of \$25,000 to provide for a substantial improvement in its equipment.

Not only were the needs of individual schools and stations recognised by requests for new teachers and workers, but the ideal of a Mission no smaller than it was in 1900, was definitely adopted, and requests for the new families and women needed to restore the strength of the Mission to that ideal, are sent to the American Board. Greetings from a son of the Mission ready to put his life into this work, if the Board and Mission will go on in a courageous mood, brought inspiration to show the Board and its supporting churches how far from finished is the work of Christianizing Japan, and how important it is that they do not relax their efforts to supply the needed workers and money for it.

The laws recently enacted by the California Legislature, and the unpleasant feeling roused by them, both in America and in Japan, occasioned a resolution asking the Standing Committee of the Federated Churches to seek to rally the Christian forces of America, for the promotion of measures which shall help to establish relations between the two countries, in accord with the teachings of Christ.

The only changes in location authorized, were the transfer of Mrs. DeForest to Kobe, and of the Warren family to Miyazaki, and the temporary location, for parts of the coming year, of Miss Bates and Miss Coe, in Tottori. Mr. and Mrs. Holmes, who are expected in September,

are assigned to Hokkaido, and Miss Rupert, to Kobe College, though they will be in Tokyo, for a time, for language study.

(MRS.) CORA KEITH WARREN.

### Hyuga Hypering.

Mr. Warren and Dana came a-Maying, to try out our worst weather, and the spring blossoming time. Both seemed to thrive on it.

Mrs. Clark on her return from her trip north, *en route* from Uchiumi, at Oriozako, had a *basha* run-away and somersault, with its six occupants. Only she was hurt, except the scare. Her forehead got a rather ugly gouge, and one eye was blackened, but it was not injured otherwise, nor was Mrs. Clark. It has taken much postage to answer all the inquiries about this from anxious friends, who read the extravagant write-ups about it in the papers. The wound seems to be healing well.

We have been having an epidemic of petty thieving, and vexatiously frequent, tho small, burglary, and it is school-girl dormitories that are most disturbed. Our School-Girls' Home has had its share. We hope the burglar bacteria will be discovered, and the victims duly serumed before long. Hyuga is rising, railroads and public automobiles, and motorcycles galore, and burglars, and other luxuries of high civilization are coming in, in great shape. The Olds family left us last month, alas!

Silk worms, tea-making, and rice-planting had their innings early in May, and touring its outs, giving the missionaries a little "clarin-up time." The last tour took me to Hirose, Sadawara, Tsuma, and Shimonouchi. One remarkable incident of the tour, was a feast twice, of honey—of the freshest and finest kind. Bee-keeping is having quite a boom here just now.

Just for fun, I counted up my public addresses in April. The number of big ones was twenty-five. The little ones I

did not count, nor the 1,200 *Shonen Shimpō* and 50 *Morning Lights*, and other literature, distributed, and Bibles sold; nor the many calls, which filled full the time between talks, and travel, and day naps (this last for conscience' sake, and as a necessary preparation for the evening talks). My Japanese associate gave about as many, and the pastors, in whose field I toured a part of the time, gave a dozen or so, besides their regular work. Our audiences were nearly always *large*, and of good quality. It was a very satisfactory month's work.

C. A. CLARK.

### Papers for Children and Magazines for the Young.

In looking over the various Christian periodicals in Japan, numbering seventy-five, without counting local ones, I am led to consider why it is that it is so hard to write for the young, although several write for children, many for men and women, and some few apparently for super-men and super-women. I asked a wise friend why it is, and he said it is because the young men are *namaiki*, stuck-up, perhaps,—and aspire to read what they cannot comprehend, while they value little what they understand, or, rather, what they *think* they understand. He perhaps went to the root of the matter. In the schools, with regard to English which the boys need to go over and over, the teacher says, "It is too simple: I can not interest the students in such writing."

But pastors *talk* wisely to the young, in a way both to instruct and interest them, and some few can *write* in the same way. It is writers of this kind that we need to educate, and we can do so best by setting before them good examples,—of which there are, alas, none too many, though I think the tendency is favorable. I know some such writers; I hope to become acquainted with more, and to do something toward the education of still others. With much able assistance, I have therefore ventured upon that difficult enterprise of

beginning a new magazine, the *Risshi*,\* and I am sure that no one will say; "There's no need for another," when I say that it is designed for the instruction of boys in the upper classes of the middle schools, and of girls in like classes in the high schools.

The size is limited, in the beginning, to thirty-two pages, and much must be left out that is needed, but the kernel of the magazine is to be one evangelistic article. In addition there are to be various articles on the culture of mind, and the strengthening of the will, and perhaps of the care of the body. Biographical material will be given as space permits, and the readers will be directed to the reading of new books and magazine articles that are adapted to them. It is a great undertaking, in face of a very great need, and I take the opportunity of asking the sympathy and counsel of my friends among the readers of *MISSION NEWS*.

I have frequently spoken of the need of a periodical tract, and the present seems to be a favorable time for attempting to supply one. The evangelistic article will be reprinted in cheap form, for use as a tract, or as a supplement to local papers, if any of the publishers care to use it in this way. If a wide circulation can be obtained, we can get the very best writers to turn their attention to this mode of influencing the people.

F. MÜLLER.

### Impressions of an English Teacher.

Fresh from the college atmosphere of Oberlin, coming immediately out of the individualistic and free methods of teaching and discipline, and having taught myself in high school part of the time,

\* Published by the *Risshi-sha*, 946 Kashiwagi, Tokyo Fu; 8½ *sen* per number, 90 *sen* a year, post paid. With supplement, 9 *sen* and 96 *sen*. Postal Transfer No., Tokyo, 24,999.



using the method of making the students do all the original studying that was possible, and then helping them, stepping out from this American system of teaching and study, it was hard for me to understand the conditions in the school here. I would assign work for the students to do, expecting that they would do it out of school, only to find that they did very little of it. I would try to have them give some original way, only to have the same old expressions, or the very words of the book directly copied. I have tried to show the students how to work out the lessons in their own way, and yet find that they do, in each case, exactly as their teacher has done, or has told them to do. On every side I felt that I was in a sort of straight jacket, hemmed in, bound, held fast, not by any rules, or by the commands of the men in authority, but by the way of the students' mind. I have studied and thought and experimented to see just where the cause lies, and have found, at last, that it lies in the system of teaching all studies in the Middle School. Let me explain.

The system consists of teaching mechanically, twenty-five or six hours of class-room work every week for each student, with no freedom of choice as to what he may take, for all are required to take every subject, besides three or four hours a week in supervised athletic work, with the students under strict rules, both in school and out of it. In the class room itself the teachers lecture, and expect the students to take the words down and *learn* them. Out of class there are so many lessons to study, that it is the easiest way for the student to develop one power, and merely commit to memory the lesson. The marks in nearly all subjects, are based on examinations, so that, there again, it is the memory that counts, not original thought. The word "system" expresses most accurately the life of the Middle School. "System" has its advantages. Would that the students in the high schools in America could get as regular and systematic athletic training as the Japanese boys, in the same years of

life. Probably it is true that without this system it would have been impossible to gain western learning as rapidly as Japan has done. It has been like a force pump on an engine, driving knowledge into the heads of students, at all costs. The "system" is highly efficient, and I have been surprised to see how every minute of the time is filled with just the thing that should be done at that time. Under it, the authority of the teachers is supreme, making it possible for plans to be carried out without friction.

But there is another side to the matter. Like rice between the two grindstones of a mill, the boys are turned, and ground, and pressed, until all the rough points are rubbed off, and each is exactly like all the rest. Those that cannot fit, are crushed and broken, and fall out. Originality is at a discount, for the life is under rules, the problems are worked by the teacher, the home work is practically restricted to the text. The authority of the teachers has two effects, first, to make students as individuals, count for nothing. I have seen a student bullied into submission, by a teacher, in a manner that would bring trouble to the teacher in America. Second, it leads students to combine and act as a class, thus, again, forcing each student to act as the others, instead of acting as he thought best. The class, as a whole, is held back by those who are mentally unsuited for the work. On the other hand, since all are required to take every subject, only those who can spread themselves over the whole ground can possibly pass. A student with special ability in one line, will fail, because he has not the interest, or power, in some other. Four of five of the brightest English students, have either dropped out, or fallen back one class, because they were down in other studies, yet, it is from those that have the greatest ability in English that the future English teachers must be drawn. The "system" is maintained at the cost of every kind of ability, except adaptability to many things. Perhaps this is best as yet in Japan.

However, it seriously affects the teaching of English. At the English teachers' conference we heard much about the modern method of teaching by which, as I understood, was meant, 1, the greater use of the conversational method of teaching, 2, the use of objects and picture lessons, in contrast to a close following of a text book, 3, an attempt to bring the students to think in English, through free conversation, composition, and stories. And the ideal was summed up in the statement of Baron Kanda, that, if possible, the students be brought to a point where they would follow the reading of English, after the days in the Middle School. Such an ideal may be gained in spite of the fundamental difficulties inherent in the system of the Middle School, as I have seen it here in Miyazaki. I say inherent in the system of the school as a whole, not in the teachers of English. In the first place, students are taught to learn by heart all their lessons, and so invariably do *only* that in English. They are not led to do original work in other lessons, and to do it in English could not be expected. In the second place, the English teachers as well as the others, have gained their education in the lecture fashion. Almost inevitably they fall into it in teaching English. For example, in the school here every new lesson is gone over by the teacher before the students are allowed to study it. The teachers find the conversational method, with the use of objects, very difficult, from the fact that they, as one of the teachers admitted, have only learned out of a book, and so did not know how to do differently. The teachers do not know how to study, except in the "learn by heart" method, and cannot lead the students into any other way of study, such as learning a story from pictures, or from a visual memory of the pictures. In the fourth place the students have not the time at home to do much, if any, free practice, or original translation work, or rapid reading. To sum up, the system of teaching in schools, as I have seen them,

requires that the student copy the teacher and the book, and obey rules. The practical results in English teaching, are these: on the part of the teachers, little use of conversation, dictation taken directly from the book, no free composition to speak of, very little paraphrasing work, and translation given in full, and required to be learned by the students,—so much, and little more. On the part of the students, learning the lessons by heart, without a clear understanding of the meaning, a reliance on the teacher for all the translation, a limited desire to know only the text, as it alone will appear in the examinations, a feeling toward English like the feeling toward the rain and the heat of summer,—a trouble to be borne as a part of life,—and, lastly, a slow loss of all desire to work out English for themselves, as they find all such efforts receiving scant encouragement. If I ask for the story as it is in the book, many can recite it, but a slightly different version seats all but a few. Dictation, in which the order of the words is changed, brings out many mistakes. Questions varied ever so little from those in the book, are hardly understood. Only the brightest can take a word that they know, and put it into an original sentence. It is natural. To English, the students are applying the same method of study as they apply to all their other work.

Since the conference, the teachers here are doing more and more to loosen the closed bands of the old system. They are introducing conversation, freer dictation, greater use of paraphrasing, and more original work. I question whether they themselves realize the tremendous difficulty of introducing into *one* line of study, a method which is fundamentally different from the system used in all the other studies, of bringing to the students in one class an atmosphere of original work that is neutralized by the atmosphere of uniformity which pervades the rest of the school life.

EDWARD L. CLARK.



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